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Germanics under Construction

Intercultural and Interdisciplinary Prospects

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Germanics under Construction
An Introduction

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Increased interest in interdisciplinary and intercultural studies has had a profound impact on North American Germanics. In this context the term 'German Studies' has become commonplace. It represents bold changes and brings into view narratives of integration which traditional -- more atomistic and correspondingly less authentic -- Germanistik obscures. A discipline emerges whose practitioners more vigorously than ever before insist on the importance of the contemporary, the local, and the interdisciplinary. What, in short, can be seen most starkly is a turn in 'habitus' (Elias/Bourdieu) towards the *informal*, "towards greater leniency, variety and differentiation" (Wouters 1987:405). The result: a messier but more vibrant, authentic Germanics.

Where, however, the informal tends to become a norm authenticity suffers. Recent job descriptions posted by the Modern Language Association, course outlines of colleges and universities such as those assembled in the DAAD database, new journals, emerging graduate and undergraduate programs, conferences and common guidelines dedicated to the task of firmly entrenching German Studies as an institution bear witness to this "other" effect of the informalizing process: the reformalizing of German Studies. There is thus some cause for concern. As Said puts it in his *Culture and Imperialism*, "there is always a need to keep community before coercion, criticism before mere solidarity, and vigilance ahead of assent" (1993:54).

This transition which is sweeping German Studies from outsider to established, from informal to formal is, in other words, accompanied by a rigidifying shift. While the new North American Germanics is gaining institutional control, it is at the same time in danger of sliding back into this generation's version of the more sterile, disengaged, formalized territory of the academy it sought to leave behind in the first place. Yet, to continue the informalizing process is to continue questioning what has been normalized. For German Studies this entails continued questioning of self-defining tendencies such as (1) its focus on interdisciplinarity, (2) its desire to be current (3) its monocultural orientation, and (4) its emphasis on print media:

- German Studies seems to have adopted a naive view of interdisciplinarity. It has, to be sure, opened up the profession in a timely way. But interdisciplinarity is also a limiting force based on a time-honoured but increasingly outdated structuring device -- the academic discipline. It is therefore not surprising that groups such as those whose research and

teaching interests are primarily concerned with second language acquisition are still met with a relatively high degree of resistance. As a consequence, second language specialists are not always recognized as professionals despite their substantial contributions to the profession. Power differentials of this sort are closely linked to the gradually eroding yet still high value placed on disciplines.

- The oppositional quality of German Studies is intensified when discussions of contemporary cultural, social, economic, and political issues take place within a historical context largely limited to the 20th century. However, when the desire to be current is confused with a 'retreat into the present' (Elias), it is more difficult to develop long-term perspectives. But they are essential. For without them our efforts make less sense. Without them our means of orientation drift into timelessness and newly available information is likely to remain additive and static, often provoking "nothing but 'wonderment' [...] as a cognitive stance" (Mohanty 1995:13) and at best useful in solving "short-term problems [...] in a reasonably reliable manner" (Elias 1987:223).
- The single most persistent aim inspiring German Studies is the desire to belong to a nation. Yet, things German -- the self-proclaimed centre of German Studies -- are a structuring opportunity at odds with our historical moment; German Studies points towards a growing mutual identification with social units reaching beyond national boundaries, cultures, languages and a diversification reaching far into the homogenizing fabrications within a single nation or presumably single culture. As it stands now, the focus on things German makes it more difficult to see emerging patterns in both: inter- as well as intra-national/cultural social interdependencies, especially those including non-native Germans.
- Furthermore, German Studies represent an articulation of a mainly print-based profession in a world rapidly changing into a point-and-click universe. The digital technology of hypermedia converges with the necessary continued informalization of German Studies. In hypertext the boundaries of time and space, reader and writer, teacher and student begin to blur. Hypertext encourages transgressions and links in and between documents. To borrow from (or perhaps better to 'link' with) George Landow, a utilization of digital technology such as the W(orld)W(ide)W(eb) emphasizes "that the marginal has as much to offer as does the central. [...] This hypertextual dissolution of centrality, makes [...] it a model of a society of conversation in which no one conversation, no one discipline, or

ideology, dominates or founds the others. It is thus the instantiation of what Richard Rorty terms 'edifying philosophy', the point of which 'is to keep the conversation going rather than to find objective truth'" (1995:69-70).

These and other marginalized voices need to be heard more fully in order to resist the prospect of a retreat into a bookish, timeless present located in the imaginary space of a single culture gridlocked by academic disciplines. But resistance to the formalizing tendencies of German Studies is not necessarily only liberating. Where informalizing processes are reduced to a mere reversal of previous power differentials, they are likely to alienate, fragment, contribute to a decline in mutual identification and give rise to a "new orientalism" (Spivak 1993:56-57). Instead, we need to bring "current concerns into a productive dialogue with voices of a larger cultural history" (Seyhan 1995:8). For what is at issue are specific local and global interests including the threatening "systematic retrenchments in higher education" (Gilman) and, as Homi Bhabha put it in his *The Location of Culture*, "assignations of social differences -- where difference is neither One nor the Other but something else beside, in-between" (1994:219).

Extending this space referred to by Bhaba to the area of digital technologies brings into view the democratizing as well as the Cartesian qualities of virtual reality: As Simon Penny argues, one does after all "not take one's body into V[irtual]R[eality], one leaves it at the door" (1994:206).

Closer to "home", opposition looms large as well. With the European monopoly on world culture coming to an end, the decolonization of North American Germanics from Germany is gaining ground, thus contributing to the widening gap between Europe and North America. The danger here is a substitution of one cultural monopoly for another, an unwanted reversal of hierarchies rather than the desired intensified dialogue, or, at best, the survival of the 'other' rather than 'recognition' (Taylor 1992:25-73) of and within changing human interdependencies. In short, heightened sensibility for 'difference' should not be confused with a "vantage outside the actuality of relationships among cultures [...] We are, so to speak, of the connections, not outside and beyond them" (Said 1993:55).

Germanics under Construction acknowledges this relational, more engaged view and the importance of the continously shifting human 'figurations' (Elias). In that sense this anthology aims to contribute to the further development of "national studies", such as Germanistik or German Studies, towards a multi-facetted scholarly paradigm that represents language, literature and culture studies more appropriately in accordance with their individual scholarly environment and societal needs. For reasons of clarity

the anthology is subdivided into four interrelated areas each dealing with one major aspect of the large field of intercultural and interdisciplinary studies.

(1) Models of interdisciplinary and intercultural studies
(2) Didactics
(3) Textual criticism and cultural contingency
(4) Institutional frameworks

1. Models of Interdisciplinary and Intercultural Studies

The articles in this section contribute to the ongoing informalization of German Studies without losing sight of the fact that we all are interdependent -- not only when we agree but also when we differ. More specifically, the contributions by Andreas Michel (Indiana University) and Thomas Keller (Université des Sciences Humaines de Strasbourg) are concerned with the instrumentalization of theory. Keller is critical of the hermeneutical tradition in Intercultural Studies and Michel urges us to explore more fully interdependencies of political and theoretical forms of discourse in approaches to German Studies.

Michel goes beyond a mere exploration of theory. He addresses the instrumentalization of theory, identifying another important aspect of the informalizing process which continues to form and deform German Studies: "The fundamental challenge German culture studies face today is the abyss between epistemological and political inquiries into meaning and representation. Indeed, this is the locale where the struggle for the truth of critical investigation is being waged at the moment" (Michel). While German Studies is beginning to show a firmer commitment to both, Michel argues, we may have lost sight of the fact that political and theoretical forms of discourse are "rhetorical moves", since they, too, "produce rather than reflect their objects of reference", as Homi Bhabha puts it in his *The Location of Culture* (1994:21). It is the encounter between those intellectuals and activists who give shape to theory in German Studies which, in Michel's view, needs to be embraced more fully. For it promises to act as a corrective against the formation of a dominant and hence authoritative discourse. "This contest", Michel suggests, "will prohibit the instrumentalization of theory".

Keller focuses on interculturality in order to reveal asymmetries in the relations between the self and the foreign and to provide a model for German Studies anchored in ethics of non-reciprocity. What emerges "could be used", as he sees it, "to analyse patterns in the complex experiences of foreignness". It is Keller's "historical reconstruction" of a process ranging from "subject-centered intentionality to concepts

of reciprocity to asymmetry" (Keller) which gives substance to his approach. Since it is designed to steer clear of either a universalist or a particularist grounding, it is not uncontroversial. After all, a widely shared preference accorded hermeneutics is at stake. The consequences are thus substantial: "It is no longer just a matter of allowing the Other to become a subject; rather, from the subject-object constellation, to the relations between the 'I' and the 'Other', even the very thought of identity itself: all of these are to be rethought with a greater awareness of the asymmetries involved (Keller)".

2. Didactics

Second language instruction has traditionally followed -- in a more or less stringent form -- educational, psychological or sociological beliefs and societal needs en vogue at a given time. The grammar-translation method owes its longevity to the endurance of educational views which have been described as "elitist" with respect to the subjects and objects of the learning (targeting a limited group of learners; "high Culture" contents). The audio-lingual and audio-visual methods are direct, albeit reduced, reflections of behaviouristic beliefs and -- to a large extent -- military needs prevailing at the time, and the communicative approach would be unthinkable without the theoretical framework provided by sociological schools, such as the 'Frankfurter Schule', as well as significant restructurings of societies at large. If one turns to the fringe or alternative methods, such as suggestopedia, total physical response, silent approach or community approach, the dependence on a theoretical model becomes even more obvious, regardless of the fact that the alledged theories have meanwhile been found to lack substantial foundations. Needless to say second language instruction often was not spared the pitfalls its reference discipline(s) or model at the time experienced, albeit with certain delays. With the emergence of intercultural language didactics and what has been called "the fourth generation" of textbooks, (see Brière 1986, Müller-Jacquier 1992, Beirat Deutsch als Fremdsprache Goethe Institut 1992, Behal-Thompson et al. 1993, Kramsch 1993, Roche and Webber 1995) we see a change taking place in the nature of didactics and its relationship to a reference discipline. It is well on the way to establishing itself as the kind of interdisciplinary scholarly field described above, a development which has its most prominent expression in the establishment of academic fields such as 'English as a Foreign Language', 'Deutsch als Fremdsprache' or 'Français Langue Secondaire/Étrangère'. Second language didactics operates at the crossroads of linguistics, psychology, sociology, anthropology, literary studies, xenology and education, and it is in the process of transgressing into even more disciplines through the study of languages for

special purposes and the development of instructional initiatives in these and related areas, including Content-/Discipline-Based Instruction, Foreign Languages Across the Curriculum and business languages'. The exploration of its large "natural" and relatively unobstructed research field, the vast areas of tutored and untutored language acquisition, second language didactics has been instrumental in rekindling interest in 'the foreign' and 'the own' in neighbouring fields as well, and second language acquisition research has begun to concentrate on conceptual approaches to language acquisition (see Perdue 1982 et al., Klein 1986 for overviews) while cultural and literary studies have started to develop a framework of intercultural hermeneutics (see Wierlacher 1987). We are thus witnessing today a coming together and cross-fertilization of different disciplinary initiatives with a common intercultural focus.

Two articles in this section elaborate on key aspects of the emerging field of intercultural language didactics, which aims at making learners not only proficient in the spoken and written language but also literate in the foreign culture: "Foreign Language Literacy as (Op)positional Practice" by Thomas Nolden (Wellesley College) and Claire Kramsch (University of California at Berkeley) and "Exile Studies as Interdisciplinary and Transnational German Studies" by Romey Sabalius (San José State University). Both articles are also symptomatic of the "come-back" of the emphasis on reading and -- more recently -- writing after these had been largely abandoned by early communicative approaches. However, neither of the articles succumbs to the illusionary comfort provided by the rather limited parameters which determine the skills or proficiency debate. Both articles present a challenging look at the more comprehensive concept of intercultural literacy and thus advance didactic contributions by European scholars such as Krechel 1983, Kast 1985, Weinrich 1988, Glück 1988, Hermanns 1988 and Ehlers 1992.

Nolden and Kramsch in particular focus on literacy as the form of cultural mediation and negotiation that makes possible the production, reproduction, communication and critical assessment of the meaning of foreign texts. After challenging the notion of 'native-like competence' implicit in reader-response criticism and after discussing more of the shortcomings of current linguistic and native language literacy theories with respect to the teaching of foreign languages and literatures, they present "the concept of (op)positional practice as the conceptual framework suited to understand the complex discourse elicited by using literary texts in foreign language study". Their findings are illustrated in an analysis of hypotext and hypertexts which the authors conducted in an 'Unterrichtsversuch' on Christa Wolf's 1972 *Selbstversuch. Traktat zu einem Protokoll.* The experiment involved students who were enroled in a seventh-semester Advanced Grammar and Composition class.

Sabalius focuses on the processes of interculturality in instruction, stressing the importance of the foreign perspective in curriculum design. His article outlines how the teaching of the German exile during the Nazi period is suited for interdisciplinary and intercultural area studies "by offering a context from which appropriate teaching materials can be deduced directly from the subject matter at hand". He suggests (and documents) several topics (and disciplines) that link the 'foreign' to the 'own', and discusses genres and texts suitable as reading materials for an envisioned course.

The advances in didactics and its neighbouring fields, in conjunction with the general, wide-spread emphasis on quality, specialization ("interdisciplinarization") and internationalization of teaching and learning in higher education[2], have produced additional demands on language-culture instructors. Because of these additional demands professional instructors require a familiarity with, and increasingly an education in, the following areas:

- *Culture* ('civilisation'/'Landeskunde'...) and xenology, as dealt with in anthropology, economics/business, history, literature, philosophy, political science, sociology...
- *Intercultural hermeneutics*
- *Acquisitional linguistics* and *intercultural communication* (e.g. conceptual, nativist, environmentalist, interactionist, multi-dimensional models; interlanguages, developing grammars and acquisitional sequences; input, intake, input theories; interference and transfer; learnability; tutored and untutored acquisition; pidginization and fossilization models)
- Further areas of *psycholinguistics* (language production, comprehension, disorders, linguistic reduction and simplification)
- *Descriptive linguistics and pragmatics* (especially language specific grammar models, language norms, regular ellipsis; speech act theory; rhetoric)
- *Sociolinguistics* (variability and variation expressed in registers, codes and codeswitching, e.g. dialectal, sociolectal, xenolectal variation)
- *Didactics* and *methodology* as treated by different approaches and covering communicative didactics; intercultural didactics; critical thinking, autonomous/self-directed learning strategies); teachability; learner variables, learner typology; pedagogy; teaching strategies and techniques; didactics of literature; didactics of languages for special purposes; media applications (audio, video, CALL, multi-media,

electronic communication); educational systems and goals; curriculum and language program design; evaluation and development of teaching materials; distance/open learning formats; resources; extra-curricular projects.

As a consequence, this increased complexity inherent in language-culture instruction calls for equally complex teacher education programs which cover the main study areas listed above. For obvious reasons untrained instructors, such as teaching assistants in a foreign language department, are likely to become disoriented in the labyrinth of a field which today requires high professional standards[3].

The recent establishment of one such program, a program in applied linguistics adopted from a German distance education model, is presented in the article by Britta Hufeisen (University of Alberta): "German Applied Linguistics: A New Didactic and Methodological Approach". Hufeisen defines the contents of the program by presenting its course sequence designed to complement courses in the language itself. The article contains a detailed description of course contents and objectives -- including basic and practical aspects of applied linguistics, the social context of learning and use and the theory and practice of teaching the foreign language -- as well as a presentation of the suggested textbooks which have been developed for an open learning format in a joint project by the 'Deutsches Institut für Fernstudien an der Universität Tübingen', the 'Universität Gesamthochschule Kassel' and the 'Goethe Institut'.

3. Textual Criticism and Cultural Contingency

Approaches to cultural artifacts continue to change with the ongoing changes in human relations. While webs of social interdependencies grow denser, while we are more often, in more situations, and in more places dependent on one another than ever before, words such as 'bricolage', 'interrelatedness', 'syncreticism', 'interdisciplinarity', 'ecclecticism', 'interculturality' and 'contingency' gain in currency. The following four articles give substance to these words and provide exemplary "readings" of a variety of "texts" ranging from *Parzival* and Nietzsche to the 'German forest' and Clayoquot Sound on the Canadian West Coast.

Nietzsche as commodity in mass-market movies and the decolonization of cultural practices inform Matthew Pollard's (McGill University) "Hot Nietzsche: Or, 'Der Übermensch' Goes to Hollywood". In movies such as Martin Scorese's *Cape Fear* (1992), Oliver Stone's *The Doors* (1990) and Pedro Aldomovar's *Women on the Verge of a Nervous Breakdown* (1987) citation "replaces", as Pollard suggests, "the

viewer's actual act of reading of any of Nietzsche's works, because a prefabricated interpretation is already embedded in the film's sign system." Pollard does not mourn this loss of continuity. Instead, he urges us to seize what he perceives to be an identity-forming opportunity for North American Germanics. For taking "Nietzsche out of context on either the academic or popular front is precisely what a reclaimed Germanistik, reinvented and critiqued as German Studies, is all about" (Pollard). Fully aware of the risk of contributing to a hermetic and hence flat, self-defeating individualism, Pollard's imagination is above all captivated by the promise his *German Studies* holds: "a cultural room of our own" (Pollard).

Erik Macki's (University of Washington) contribution, "Semantics and the Ideological Lexicon of German (Dis)Unity", is located at the intersection of Linguistics, Political Science and Germanics. It is mainly concerned with the discourse of (re)unified Germany. One of Germany's leading news magazines, *Der Spiegel*, serves Macki as a cultural artifact to draw our attention to non-trivial lexical choices. For they reveal both a duality in the discourse of unification and the intensity of intranational uncertainty in Germany today.

Returning to literature, Christoph McClintick (Vanderbilt University) poses questions about the extent and nature of our desire for the absolute. Has the quest for the Holy Grail perhaps not vanished but changed into a quest for contingency and positionality? In order to answer this question, McClintick turns to three contemporary literary revisionings of the medieval Parzival figure: Tankred Dorst's *Parzival* (1990), Christoph Hein's *Die Ritter der Tafelrunde* (1989), and Peter Handke's *Das Spiel vom Fragen oder die Reise zum Sonoren Land* (1989). In their works, McClintick concludes, the (post)modern figure of Parzival is marked by our technology-driven culture, the proliferation of perspectives, an acute sense of disorientation, and, above all, the "ability to reimagine and reflect upon itself" (McClintick).

Steven Taubeneck (University of British Columbia) sets his contribution within the contexts of language, culture, and nature. Discussions about the forest by writers, artists, and politicians from Germany and Canada provide the basis for a convincing proposal for closer links between the humanities and other, wider-ranging public concerns such as the environment. "With an attitude of self-critique and an awareness of the contingencies of language and culture", Taubeneck argues, projects of both -- practitioners of culture and *German Studies* as well as politics and industry -- "might have a better chance to make a critical yet flexible contribution to interactions at the university and between the university and the public realms" (Taubeneck).

4. Institutional Frameworks

The perception of education at large is likely to change radically in the future. As presented in Section 2, the development of second language didactics in particular will have a significant impact on the creation of new graduate programs and language-culture instruction at large. Other changes are due to occur for reasons of more efficient resource management, better accessibility, increased availability of efficient technologies, and different funding sources and practices. Open learning or distance learning initiatives indicate the beginning of a general trend towards the intensive use of boundary-crossing educational technology (via satellite or "electronic highways"/"infobahn").[4] The main challenges of such international learning networks include:

- to provide immediate access to a significantly enlarged variety of foreign resources (e.g. libraries, archives, homepages, catalogues) and presentations of "authentic" and current events (e.g. radio, tv programmes, stock exchange and other business spheres) in order to address individual interests and to keep abreast with ever accelerating developments

- to allow participation in the foreign culture by establishing two-way links with the foreign culture: via direct communication among peers, institutions, other networks or any other interested parties

- to allow participation by providing uplinks with lectures and discussions taking place internationally in order to offer a larger selection of subjects, seminars etc. and in order to reduce duplication.[5]

Learning networks of this kind are becoming a powerful new educational resource which significantly increases both the quantity and quality of instruction while being a very cost-efficient instructional tool. They are capable of managing both on-campus as well as off-campus resources and thus facilitate interdepartmental work on campus as well as interinstitutional links within a province, state, country, or internationally. At the same time, as more and more opportunities unfold at ever accelerating speeds, it also becomes more obvious that such developments meet with significant resistance. While technology no longer poses a severe problem to interdisciplinary and intercultural work in principle, traditional departmental thinking still does. Despite the rhetoric, initiatives inspired by post-colonial or post-national thinking still face severe obstacles in the academic administration at large, in particular in existing departments,

curriculum committees, course descriptions, exchange programs, promotion and tenure provisions, space allocations, and funding imperatives.[6] Despite, or as a consequence of this resistance, centres of various kinds -- most notably *Language Centres* -- and interdisciplinary and international programs as fertile institutionalizations of interdisciplinarity are finding their way into the academy.

Section 4 deals with some of the most pertinent areas in foreign language and culture instruction listed above, as it presents articles on a number of innovative programs. In particular, the reader's interest is captured by a new generation of program alliances with other disciplines, businesses and foreign partners.

In "Changing Places: Student Exchange Programs and Interculturality" Mark Webber (York University) investigates the notions of interculturality and internationalization in the curriculum based on his vast experience as first coordinator of the Ontario/Baden-Württemberg Student Exchange Program, which involves up to 100 students (from different disciplines) annually in two-term study at a university in the partner region. (France, Italy, Spain and Great Britain are involved in similar exchange programs). He then goes on to explore three instances of their instrumentalization in post-secondary institutions: how universities relate their international agenda to the search for funding, how students situate study abroad within their overall academic goals, and how academics conceive of the role of study abroad within their disciplines and the curriculum of their departments. He situates study abroad within an interdisciplinary liberal arts curriculum that "fosters a number of competencies, including communicative competence, critical competence, and intercultural competence". In discussing the institutional consequences for study abroad programs, Webber stresses the importance of early international experience, the need for integration of international and intercultural education in the curriculum, and universities' mandate to consider carefully the modalities of such programs.

Maria-Regina Kecht and Thomas Strack (University of Connecticut) present the design of another comprehensive program that transgresses both disciplinary and cultural boundaries: the dual-degree program 'EUROTECH' at the University of Connecticut, an engineering program which maximizes the acquisition of communicative competence and the development of cultural awareness ("Intercultural and Communicative Aspects in the Languages for Special Purposes Curriculum: German and Engineering at the University of Connecticut"). All components of the instruction "seek to overcome the engineering students' 'defensive learning' disposition and increase their receptivity vis-à-vis the foreign language and culture". EUROTECH's didactic approach is build on the insight that this could best be done through experiential education "that actively involves students in the foreign language/culture acquisition process and allows them to reflect upon their numerous

instances of 'Fremdbegegnung'." Curricular components of EUROTECH include: guest presentations of German-speaking engineering professors, interviews and collaborative projects with German teaching assistants, regular lectures by and discussions with German engineers, guided field trips to German companies in Connecticut, site visits and encounters with engineers at their jobs, summer internships with German companies in Connecticut, a six-month internship in Germany, and a senior project in engineering.

A program that unites German and biology on the basis of a very similar philosophy, albeit in a somewhat different institutional framework, is presented by David R. Anderson (Hiram College): "German and Science: An Interdisciplinary Model". After discussing the gaps that often exist between the humanities and the sciences in undergraduate institutions and the implications of a general narrowness of disciplines, he describes a model which has been operating successfully at Hiram College in Ohio for well over a decade, a model whose goals are to stress "the interplay of culture on language, literature, and perceptions of the environments in contemporary Germany". The article shows how participants gain insight into a modern cultural and biological environment from the perspective of foreign language study, scientific observation, and historical and literary analysis.[7]

The section is completed by a comprehensive overview of recent multi-facetted initiatives in German Studies, including an updated definition of the term 'German Studies': "German Studies at Canadian Universities". In his survey, Manfred Prokop (University of Alberta) examines the philosophical and historical background and the administrative and curricular characteristics of German Studies while using the Canadian 'microcosm' as the illustration of choice. More specifically, he presents a brief history of German Studies in the US and Canada (including an analysis of the role of the DAAD), discusses the justification for programs in German Studies as well as the intellectual context for a German Studies program, and provides an account of German Studies programs at Canadian Universities. As such, his survey complements a 1989 *German Quarterly* issue which focused largely on the state of German Studies in the US. Two appendices and ample bibliographical information testify to the large variety and vitality of German Studies in North America.

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Notes

[1]On L2 acquisition research see also Freed 1991 and Larsen-Freeman/Long 1991.

[2]See the *Report of the Commission of Inquiry on Canadian University Education* ('Smith Report' 1991) and Patrikis 1993 on the internationalization of higher education.

[3]As offered for instance by the University of Arizona and Carnegie Mellon University (see Roche 1996 for a more detailed discussion of professionalization parameters and initiatives in the light of recent didactic developments. See also Schulz et al. 1993).

[4]Existing networks include the Canadian government's 'Radian', the European 'Lingo', and 'Lingua' communication, service or learning systems and international shareware consortia, such as 'CALICO' and 'CANShareCALL' in the US and Canada, the 'Eurocall Network' in Western Europe and 'EECALL' in Eastern Europe.

[5]For instance IBM's 'Multimedia Teleschool' which broadcasts live interactive TV via 'ARTE' in Strasbourg throughout Europe by using video-conference-technology and online-computer-conference-systems.

[6]Inadequacies are well documented elsewhere: Stern 1981, Patrikis 1988, *Policy Statements on the Administration of Foreign Language Departments* developed by the Association of Departments of Foreign Languages (1987), the *Survey on Characteristics of Foreign Language Curricula* by the Modern Language Association (1993), and Gilman 1992 for a critical analysis of disciplinary paradigms in foreign language (literature) departments.

[7]For study abroad programs see also Walker 1993, for a description of the International Engineering Program at the University of Rhode Island see Grandin 1993, for a description of other languages across the curriculum initiatives see Jurasek 1993.